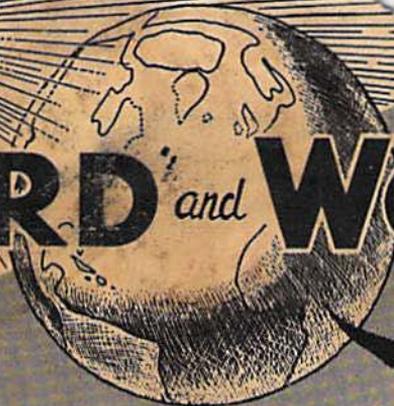


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JULY, 1966

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No. 7

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Talking Things Over

G. R. L.

I used to think that editors were wise people who knew all the answers. That was before I tried to be one. I find that I still have more questions than answers, and just now I'd like to share a question with you. I hope you don't mind. Some questions are embarrassing, you know, like the one the little boy asked when the preacher came calling: "Daddy, why don't you give him a glass of beer, like you do your other friends?"

The question I have didn't embarrass me, but it does make me a little uncomfortable. Before I tell you what it is, let's examine the background of it.

GOD SANCTIONS LAW-BREAKING

In 2 Chron. 30:13-22 we read of Hezekiah's restoration of the Passover feast. Because of the circumstances, many of the people had not cleansed themselves as required by the Law (v. 18), "yet did they eat the passover otherwise than it is written." Hezekiah prayed for them, and "Jehovah hearkened to Hezekiah."

An even more evident case is that of David and his men when they entered into the house of God and ate the showbread (1 Sam. 21:6). Of this, our Lord said, "*It was not lawful*" (Matt. 12:4). He makes no attempt to justify it by legal reasoning. He simply gives His approval.

On that very day, the Lord Jesus and His disciples stood accused of doing a thing (picking grain and eating it) which "it was not lawful to do upon the sabbath." He did not protest His innocence. He did not debate the legality of the act. Rather, He justified it by citing two other similar "illegal" actions which God had evidently approved.

At this point I see the need of treading softly. It would be easy to jump to the conclusion—with Martin Luther King, et al.—that it is our prerogative to defy any law that seems "bad" to us. Paul objects that faith establishes law, and that the Holy Spirit leads us to fulfil the law (Rom. 3:31; 8:4). Then how does God approve such infractions of law as noted above? James answers, "Mercy triumphs over judgment" (2:13). The Lord answers the question Himself by quoting from Hosea, "I desire mercy, and not sacrifice" (Matt. 12:7).

MERCY VS LAW

Since the Lord Jesus terms "guiltless" those who seemingly broke the law in the above cases, we must conclude that they did not actually

break the law. The law stood; they went contrary to it; yet they did not break it. How can we explain what happened? Would it be correct to say that in these cases the law was "temporarily suspended"? Would this be comparable to a citizen's running a red light on an emergency run to the hospital? (I'm not a lawyer, but I don't think that such a person is normally prosecuted.)

Regardless of how we might describe what happened, these examples should tell us something about God. Just as He sometimes suspends what we call "the laws of nature" and performs a miracle, He has put Himself on record as sometimes suspending His legal requirements. This is the miracle of *mercy*. It was because of mercy that the unclean—"every one that setteth his heart to seek God"—was allowed to eat the Passover. It was by mercy that David and his men ate the showbread in time of dire need. And it was by mercy that the disciples—who had left all to follow Jesus—were fed on the Sabbath day.

MERCY AND US

Now we "quit preaching and go to meddling." Let's apply the other half of James 2:13 to us: "For judgment is without mercy to him that hath showed no mercy." The Pharisees (in Matt. 12) were of those who "showed no mercy." They applied the letter of the law to Jesus and His disciples—without allowance for God's mercy—and found Him guilty. For us to transgress as they did, it is only necessary for us to do likewise. For example, we see a fellow-believer do a deed that we consider to be contrary to the will of God, and we do not allow that perhaps the mercy of God will suspend the commandment and grant him approval.

THE QUESTION

The question I mentioned at the beginning is this: To what situations does this apply? May one of God's commandments be "suspended" and another not? I leave this as a question, because I cannot say that I have thought it through. It is something we should seriously weigh, because it has a bearing on the question of fellowship and unity. If we follow in the steps of the Pharisees, it is clear that we will cut ourselves off from brethren who are assuredly approved by God—though not by us. If we withhold fellowship from some because of (what we see as) their disobedience, we are obligated to decide just *which* commands put a person in this class. May another person disregard certain other commands and yet remain in good standing with us? Where do we begin to make allowance for the mercy of God?

Even the most legalistic of our brethren do make some such allowance (see my column in the April issue). However, the justifiable situation usually seems to be treated superficially and in an inconsistent manner. Perhaps some of our unity-minded brethren—who are not so inhibited by the fear of going counter to "what the brethren believe"—will come up with an in-depth study of the question.



A Thorn In The Flesh

J. R. Clark

A handicap club was in session. Outside, near the door, a little girl was crying. A kindly passerby asked, "Little girl, why are you crying?" She looked up at him through her tears, "I am crying because I haven't got anything the matter with me, and I can't get in."

This earth is filled with handicapped people. History tells of many handicapped who made good, either because of or in spite of their affliction. Afflictions can discipline and humble the life and fit it for a blessing. Fanny Crosby, a blind poetess, wrote many of the hymns that we sing. In some of her hymns she speaks of seeing. "And I shall see Him face to face" she sings. When a child of eight, she wrote,

O what a happy soul am I
Although I cannot see,
I am resolved that in this world
Contented I will be;
How many blessings I enjoy
That other people don't;
To weep and sigh because I'm blind,
I cannot and I won't.

Helen Keller became a remarkable woman, though she was both blind and deaf. John Milton, a great poet, was blind. We know him especially for his "Paradise Lost." The famous Robert Louis Stevenson had tuberculosis. Franklin D. Roosevelt was crippled, yet he attained to the highest position in our country. When George Matheson was a young man he was engaged to a beautiful young lady. One day his doctor gave him a physical examination, and told him that he was fast losing his eye-sight, that in a few months he would be blind. This was a shock! Matheson decided to give his fiancee opportunity to be released from her promise. She decided to be free. He turned to God for solace, and was moved to write a beautiful song about God's unfailing love:

O Love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

In our present generation there are many handicapped persons who have turned affliction into blessing. Philip Bornwasser was bedfast for several years. He was a counselor and witness to those who visited him. Brother Paul Neal of Sullivan, Indiana, has been suffering from arthritis. As long as he was able he preached from crutches. Then he took to his wheel chair. He is an elder of Jackson Street church, Sullivan. His fellow church leaders meet with him and discuss church affairs. He is full of faith and full of wisdom. Our own E. L. Jorgenson has had a heart ailment for some ten years. He has gone to church almost regularly. He has done a great deal of preaching from a sitting position, gives to various good works and continues to write for the Word and Work. He is always mindful of others.

The apostle Paul had a handicap: he called it "a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch" (2 Cor. 12:7). Let us view Paul's "thorn in the flesh" in light of its context. In 2 Cor. 11:1 he says, "Would that ye could bear with me in a little foolishness," meaning that he was about to make his defense against his critics, who said he was not a true apostle. The welfare of the church was at stake. He reaches the apex of his defense in 2 Cor. 12:1. He says, "I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord." Visions are what one sees, and revelations what he hears. He continues with his story, by saying that he knew a man who fourteen years prior was caught up to the third heaven. In verse 4 he calls the third heaven Paradise. According to some, the first heaven is where the birds fly, the second is where the stars shine, and the third, where God dwells. Paul says that whether in the body or whether out of the body he knew not. God knew. In other words he didn't know whether he was dead or alive. Verse 7 makes it plain that he was the one who had the vision. In Paradise he heard unspeakable words, which it is not lawful for a man to utter. Though Paul kept his secret, yet it showed in his face, and was reflected from his zeal and enthusiasm in his work for the Lord. He didn't lapse into indifference. We conclude that what he heard and saw was satisfactory! Here is where the thorn in the flesh comes in. It was given him lest he should be exalted overmuch, to keep him humble, and that because of the exceeding greatness of the revelation. What was Paul's thorn in the flesh? Several passages suggest that it may have been his eyes. "Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee; for my power is made perfect in weakness." So said Paul. God did answer Paul's prayer, although not in the way he expected. He gave him grace to bear his thorn, which was better than taking it away. Paul learned a great lesson, and passed it down to us. He says, "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me."

Let those of us who have handicaps learn from Paul. The prayer lines are still up. And there are things that each of us can do. Let go and let God take over.



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

Is there not a golden mean that we should find and pursue between grace and good works and avoid the extremes to which human beings are ever prone to go?

No, that is not the solution to the problem confronting everywhere. "By grace have ye been saved, through faith, and that not of yourselves, it is the gift of God; not of works, that no man should glory" (Eph. 2:8, 9). "Not by works done in righteousness which we did ourselves, but of his own mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit" (Tit. 3:5). "Now to him that worketh, the reward is not reckoned as of grace, but as of debt" (Rom. 4:4). Hence Paul told the convicted jailor, "Believe on the Lord Jesus and thou shalt be saved, thou and thy house" (Acts 16:31). "Not of works"; the climacteric that ensued "the same hour of the night" is not to be classed under the head of "works," as the term is used by Paul. Hear him again in Tit. 3:5: "Not by works . . . but by the washing of regeneration and renewing of the Holy Spirit . . ." Following the baptism of the jailor and his household it is stated they "rejoiced greatly, having believed." Their being baptized was the consummation of their believing. Inspiration's label, placed upon the whole process from the time the word was preached to them, is "having believed." Except decision had resulted and the decision put into execution, the "having believed" verdict had not been declared. "Believe on the Lord Jesus, and thou shalt be saved" is the correct answer to the question, "What must I do to be saved?" But since it is plainly a fact that gospel "faith" has been pared down by theologians so as to reach justification without the faith action or "the obedience of faith," a stated goal of faith (Rom. 15:18; cf. 1:5), the answer given in Acts 16:31 needs to be interpreted by other passages on the matter, else we leave a wrong impression. To let scripture interpret scripture is obligatory. (It is to be noted that James uses the term "works" in the sense of faith's action, not in the sense of meritorious deeds. Learn from James that a dormant kind of faith, a faith that does not respond obediently, is barren. James asks, "Can that faith save him?" The answer is obvious.)

But now works in Paul's use of the word: "created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:10). Again, Christ "gave himself for us, that he

might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Tit. 2:14). Again, "always abounding in the work of the Lord, for as much as ye know that your labor is not vain in the Lord." Such passages could be multiplied, but let these suffice to emphasize to us the mind of Christ as to good works.

The law says, "He that doeth these things (the things the law requires) shall live thereby." Measured by the law, however, no one lived thereby, because of the falling short in the doing. Only One of all who have graced this earth fulfilled the law's requirements and so lived thereby. Concerning all others, "There is none righteous, no, not one." "All have sinned." "All fall short of the glory of God." "If we say we have no sin, we deceive ourselves" (1 John 1:8). Legalism says "So walk that ye may live." The gospel of saving grace says, "Live (He made alive—Eph. 2:1), then ye shall thus walk" (or talk or work). Do you live because you walk, or walk because you live? Which? Your inward conviction as to the answer determines whether you are under law or under grace. And it is no trivial matter.

Coming back to the querist's suggestion: Of those purposefully under grace through faith, it would hardly be possible to be an extremist concerning "good works." For there is the proper motivation. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." The world has a right (God-given for their souls' sake) to see "good works," works rightly motivated. (Works done to be seen of men are not rightly motivated, and are not to be classed as such.)

Good works, scripturally speaking, are far under-emphasized by many so enamored by the saving grace of God that the big per cent of their activity is that of refraining from things considered bad and "church attendance," witnessing a program performed in which songs of praise are sung, where prayer is wont to be made, where free grace is preached, and where collections are taken (as little more than "tips" to the God of the universe, who has need of nothing! A serious defect).

At the judgment seat of Christ it is "every man's work" that shall be tried, be revealed under test, "for the day shall declare it." 2 Cor. 5 is well worth another rereading. Read with it 1 Cor. 3:10-15. The life work of too many is as worthless as wood, hay or even as stubble. Some idlers may not even have wood or hay or stubble to show for their building. Since "it is revealed in fire," the all-important quality of the building material will be the fire-proof quality! Self-examination here! The Spirit will help us to see our work as God sees it. Let the works of the flesh (Gal. 5:19-21) be burnt out, as indeed they can be, and now. For "the Spirit helpeth our infirmity." The gold or silver or precious stone qualities depend upon the Spirit's fruitbearing in our hearts.

Good works are stimulated by the Spirit and His living word. Note Acts 4:34-35. This was not an expedient of reason or philosophy, but it was God working in them both to will and to do. "According to the working in due measure of each several part, maketh

the increase of the body unto the building up of itself in love." "Let him labor, working with his hands the thing that is good, that he may have to give to him that hath need." "Forget not to show hospitality to strangers; for thereby some have entertained angels unawares." Thessalonians "turned from idols to serve the living and true God," while they waited "for his Son from heaven," and were commended for their "work of faith and labor of love." Colossian saints are exhorted: "Whatsoever ye do, work heartily as unto the Lord and not unto men." The consecrated sister in the Lord can be certain of divine approval and blessing, having been "well reported for good works, if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work," an inspired listing of good works—such as our Lord rightly looks for on the part of His family, both sons and daughters, "that men may see your good works, and glorify your Father who is in heaven." Unless souls in sin are thus constrained, they continue in sin and the blackness thereof. Modern woman (men as well) is zealous for such works, such church activities, as afford opportunity to shine. Zeal there is but on lines "not according to knowledge." Hence many are they who "have a form of godliness but deny the power thereof." Empty profession is the bane of the professing church. Activity there is indeed, and churches astonishingly "have a name" that they "are alive, but dead." Are souls being saved? We are elated if a series of "gospel meetings" gets a half dozen responses. "We are going fine!"

How many idolators in the churches of today! Their idols? It may be the fine building; it may be the "beautiful service"—the skillfully planned and executed program; it may be the prestige achieved or idealized; it may be the financial reports. (Grosser still, it may be fine home, fine car, fine job, bank account, dress.) Where is that zeal the Lord rightly looks for on the part of His people for the commonplace ministering in which self and the flesh are hidden in self-denial, in which the Father in heaven is glorified in the hearts of those ministered unto, bodily and spiritually? "Full many a rose is born to blush unseen, And waste its sweetness on the desert air." Who chooses to be any such rose! "Thy Father who seeth in secret shall reward thee openly." Or again, "He shall be recompensed in the resurrection of the just." Good works bring rich reward, but not salvation from sin. How disappointing the tardiness of the recompense in some minds!

Men who participate in funeral services show their respect for the dead and for those bereaved by their manner of dress. In the same way they respect the contracting parties when a wedding occasion is on. Should not those who serve in a communion service show as much respect for the Lord whose death is being shown forth? Might not respect and dignity have a part in the "worthy manner" of eating the Lord's supper?

The querist may have something there. While it is true the Lord's supper is not a funeral service but a thanksgiving service, it is not rejoicing without dignity, not breaking bread or taking the cup without respect or reverence.

Israel's Book of Prayer and Praise



E. L. J.

In February and March issues of this journal, we had a few words to say on texts in Psalms 86:10 and 86:5: "How Great Thou Art," and "How Good Thou Art." This month we offer a few words on the authorship and construction of the Jewish Psalter as a book of prayer and praise.

In the little missionary journal put out by the good Gallatin church, *Alaskan Messenger*, my dear niece (Mrs. Winston Allen) said: "Psalms is a good book to read for people who are in any kind of trouble." She is right; for it is in adversity rather than in prosperity that men come to know God; in weakness rather than in power, in sickness rather than in health, and in sorrow rather than in pleasure. It is not strange, therefore, that most of the psalms give evidence of having been born out of the travail of much human suffering and soul-hunger. I suppose that all great men and women of God (among whom we can only *wish* that we belonged) have been virtually steeped in the Psalms.

There are 150 songs and prayers, in five "Books." More are credited to David than to any other writer, but not all. We are hardly in position to discuss the reasons for, or value of, the book divisions, or the ascriptions preceding so many of the psalms except to say that they are very old, though probably not original or inspired. Reverent scholars think that Hezekiah may have done much of this work, and Ezra, after the return from Babylonian captivity. About one third of the total number of Psalms have no credit line at all, though authorship in some cases can be determined from internal evidence (cf. e.g. the last verse of Ps. 43 with vs. 5 and 11 of the preceding composition). Some can be identified from inspired quotations in the New Testament. Thus, Heb. 4:7 seems to indicate that Psalm 95 is of David, though the language does not absolutely prove it, for the entire book of 150 compositions may be called "David," or "The Book of David." We still speak of the entire book as "The Psalms of David," though we know, or should know, that the book is a gradual accumulation, and represents the work of at least half a dozen men.

One Psalm is credited to Moses, "the man of God"—the familiar 90th. Two bear the name of Solomon, King David's son, whose songs in all were "a thousand and five" (1 Kgs. 4:32). Psalm 72 and 127 are credited to him. There is a lovely cluster by Asaph, who was

chief temple-chorister after the return from Babylonian captivity. There is another sheaf of about the same number and high character, a "baker's dozen," credited to the "sons of Korah." Heman and Ethan (88 and 89) seem to be among these "sons" or descendants of that family.

But now, with the mention of Korah, there hangs a wonderful tale. Of this, we shall hear more later.



God's Love

Willis H. Allen

The great theme of the Bible is the Love of God for Man. The entire Book deals with man and God's concern for him, from the time of the fall described early in the Book. It was God's design in man's creation that he should be like God. He was created "in the image of God." He was in full and complete fellowship with his Creator until sin broke that communion. But even though that fellowship was broken, God did not forsake man, but began to work out His eternal plan to bring him back to that standing with Him. And the story of the Bible is the wonderful story of the working out of that plan. The declaration of that love is made in that "golden text" of the Bible, John 3:16: "For God so loved the *world* that he gave his only begotten Son," etc. So His love is extended to the world, in all of its sin—to every sinner in the world, of every generation, past, present and future, for "all have sinned and come short of the glory of God" (Rom. 3:23). In Romans 5:8 we read, "God commendeth his own love toward us, in that, WHILE WE WERE YET SINNERS, Christ died for us."

Note the extent of that love: "God SO loved . . . THAT." No greater manifestation of love was ever nor could ever be made. Jesus Himself said, "Greater love hath no man than this, that a man lay down his life for his friends." This was done that we might be saved (John 3:16, 17), that we might live (1 John 4:9), and that we might eventually be made like Him (1 John 3:2).

When we contemplate the love of God for us, surely we should be moved to submit ourselves fully to Him in constant loving service to Him and to our fellow-men. "We love because he first loved us." There is no power so compelling as the power of love. Paul says, "For the love of Christ constraineth us; because we thus judge that one died for all, therefore all died; and he died for all, that they that live should no longer live to themselves, but unto him who for their sakes died and rose again" (2 Cor. 5:14, 15).

Hats Off To The Unmarried Sister!

C. Ernest Tatham

Today's Christian ranks abound with excellent unmarried young women. Some of these seem to be frustrated, almost frightened by the bogey of the "old maid" reproach, and a deep-seated feeling that somehow, somewhere, they have missed their way. The general attitude seems to be that the Christian girl who marries *cannot* make a mistake, but the girl who does *not* marry has somehow missed life's best and God's best.

Did that ultra-gifted unmarried poetess, Frances Ridley Havergal, miss God's best? And are the thousands of devoted unmarried missionary women on today's foreign fields mere flops?

On the contrary, on many a mission field the backbone of the working personnel lies in these consecrated spinsters. It is *they* who carry much of the burden for women's evangelism, hospital, school and orphanage work. Let us salute them, and in the spirit of the great apostle who said, "help those women which laboured with me in the gospel" (Philippians 4:3).

Recently I have been reading two fascinating biographies. One of these is *Anthony Norris Groves* by G. H. Lang; the other, *Brother Indeed* by Frank Holmes. The latter is a sketch of the life of Robert Cleaver Chapman. In both of these splendid books I find references to a certain Miss Bessie Paget.

Never heard of her? Well, nor did I until I read these books. You will certainly not find her name in any historical "Who's Who"!

Miss Paget was evidently a cultured and deeply spiritual English lady who exerted a gentle but permanent influence upon A. N. Groves.

But who was Groves?

Anthony Norris Groves was a brilliant and successful dentist born in England in 1795, and a thorough-going Churchman. When the Lord laid hold of this man and revealed Himself as the All-sufficient One, Groves turned from his lucrative practice to wholly follow the despised Nazarene. He henceforth became a mighty vessel, filled with the Spirit in the hands of God, and a great pioneer of true faith principles in Christian missions.

We all know of George Muller's mighty faith. And we also know of Hudson Taylor's great missionary fervor. The stories of these two men have stirred hundreds of thousands throughout the entire Christian world.

But do we all know that the river of Hudson Taylor's faith took its rise from the spring of Muller's childlike trust in God? And do we know that Muller's trust was largely generated by the godly example of the great Groves?

But where did Groves learn the all-sufficiency of the Great Dependable? *He learned it from an obscure unmarried sister!*

It is always a happy pursuit to trace a mighty river back to its source. And the inconspicuous source in this case is found in this certain Miss Bessie Paget. It was she who patiently taught the young religious bigot, Anthony Groves, the great liberating truths of God's Word. Her patience, winsomeness and teaching put the Rock under his feet and gave him to see that Christ, and not mere religion, was all he needed. Bessie, and her sister Charlotte, operated a little unpretentious Sunday school in Poltimore, England, and were labelled "Dissenters" by proud churchmen. But little by little they chipped away the heavy wall of religious prejudice that Groves had erected, until it collapsed completely, and Jericho was taken!

In a certain cemetery in Barnstable, England today there is an obscure grave marked by a plain white stone bearing the words,

In Memory of
Elizabeth Paget
who departed to be with Christ
16th March 1863
Aged 80

Few ever heard of this saintly spinster. But everyone knows of Groves, Muller and Hudson Taylor. But to this relatively unknown sister goes the immeasurable honor of providing the spiritual direction for these three great giants of God who have inspired the whole evangelical church. Little, if at all, did *she* realize at the time, the mighty river of blessing that was to flow from her ministry.

Priscilla may still teach Apollos the way of God more perfectly (Acts 18:26), and a Mary still be known by the angels as one highly favored by Heaven (Luke 1:28).

Yes, my unmarried sister in Christ, *you* can be a mighty influence for His glory. Let none think that to be a spiritual success one must be married. The ranks abound with married Christian women who are *far* from being spiritual successes. But "the unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit" (1 Corinthians 7:34).

The secret of a happy Christian life, whatever the circumstances, is subjection to Christ in all things. So let us not fret, chafe or resist. Let us commit our entire path to Him and walk in joyous submission. Make Him supreme. Let us fulfill our ministry, whether public or private, as unto Him, and that day will bring its full quota of joyous surprises!

"No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that does God's will.
Then hold my hand, most gracious Lord;
Guide all my goings still;
And let this be my life's one aim,
To hear and do Thy will."

—In *Letters of Interest*

Please, God, I'd Rather Do It Myself!

N. B. Wright



The independent character of men rises to assert itself in many ways, good and bad. As a slam at the increasing tendency (by design) toward socialism in our government it is good. In a day when we are fast becoming a welfare state, wherein it is a common and true complaint: Nobody wants to work any more, it is refreshing to see certain signs on billboards and bumper stickers on our streets today. I suppose the one which shouts: He's your uncle, not your Dad, is another sign of public disgust.

When, however, we give this idea a slant God-wise, we are on dangerous grounds. While as of yet we have never seen the expression: Please, God, I'd rather do it myself, flouted in public places (nor do we recall its appearance in print) yet the sentiment is very much present in modern day religion. The idea is for the birds—those of wild, untamed natures who roost under the mustard tree.

You would rather that no one hold your coat for you, but refuse to let your hat rest in peace when some one else places it upon your head. If any of our readers are trying to work their way through to glory, don't laugh; for if you do you soon shall be laughing out of the other side of your mouth.

I. THE FALSE WAY

Here in the title of our theme we have common ground for all humanistic religions. It is one point in common to all false religions—without exception. The enemy has a "do it yourself kit" prepared for every temperament; for every one regardless of culture or background.

One instinctively feels that there are only three possible grounds for salvation to investigate. Two of them are now presented; the third awaits the next division of our subject.

Law Keeping

It was a basis for a people under Moses' law. It was given to a nation to bring to the surface the evils of humanity. The very principle of it showed up man's imperfections as nothing else could do. And such was the purpose of its being given.

But God took away law-keeping, even from the people who had it. What can they do now? Furthermore, the law of Moses was never given to the Gentile world. It was a sign between Jehovah and Israel. Ez. 20:12, 20. Having been nailed to the cross, no one is under its provisions now. Col. 2:14.

Yet the sinner is under law—in his own mind. Created of God, man universally has a stamp of God impressed upon his very nature. “(For when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the works of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them:).” Rom. 2:14, 15. The world stands condemned on this ground alone.

Works of Merit

Here we hit “pay dirt” so far as popularity is concerned. But it proves to be only “fools’ gold” as we shall see.

Yes, the churches are full of people who, having itching ears, heap to themselves teachers after their own lust. 2 Tim. 4:3. They believe in and practice the doctrine: Please, God, I’d rather do it myself. So the preacher, in multitude of cases, sees to it that the people feel good with themselves. Are they not members of a Christian civilization? Certainly they are far from being heathen or barbarians! Look at our good works! True, quite impressive. The newspapers laud us! We have a strong lobby in Washington!! The UN even listens to us; in fact we have a part in their activities!!!

Here, we repeat, is common ground for all false religions. It is more merit for you to say your prayer beads 200 times than it is to say them 100 times. The Buddhist has his prayer wheels; let the wind turn them.

What does the Bible call works of merit? One of the many words is: Dead works. Heb. 9:14. Just what are dead works? Simply these two qualities—or lack of qualities; namely, (1) works which have no life in them because they are not done by the living God, and, (2) works that cannot give life, because God isn’t in them.

To reject Christ and His way of life, even when many good deeds are done, is to call forth His anathema at the end: Depart from me, ye that work iniquity. Matt. 7:23.

One hundred good deeds (falsely so called) cannot atone for one evil deed. If so, why did the Saviour have to die? If one person could be saved that way, two could. If two, then four. And so on until you have universal salvation. Not one word of universal salvation is true. And there is no opportunity given to people who leave this life in an unsaved state. Nor can that state be changed at any price (think how much money goes down the drain by a world full of fruitless attempts) or on any basis. How awful final each such passing is!

II. THE TRUE WAY

This way rests on the revelation of God; not on human philosophy or man’s religious systems. It has nothing to do with what I believe or what you practice. It rests wholly on revelation. Our duty and privilege is to give the message while we run; not to tamper with it or change its contents in any way. The Royal King of Heaven and Eternity has spoken.

This way is the gospel way. You read of it in Rom. 1:16: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek." Now just how is the gospel God's power to save? The next verse answers the question. "For therein is revealed a righteousness of God from faith unto faith." Yes, God's power to save by the message of the gospel is that it *reveals* a righteousness of God. It unveils a righteousness of God—not ours, but God's. Only God has it and only God gives it. All else are but fig leaves and useless when God appears in judgment.

Let us find two expressions as to why the gospel (1 Cor. 15) is God's way; as to why the death of Christ for our sins, His burial, resurrection and appearance is good news.

He Did It

His cross-work was finished (we are indebted to Bro. E. L. Jorgenson for this clear and true expression). John 19:30. Now that He did it, I do not need to do it. Since He won my salvation, I am not called upon to attempt the impossible feat. In fact, none of us can do so. For to attempt such an evil thing is to insult Him and discount His finished work.

In Ps. 62:2 is a clear statement. Faith makes it our own. It reads: He only is my rock and salvation. He plus what or whom? He plus nothing.

He Saves

This truth is found in Titus 3:4, 5: But when the kindness of God our Saviour, and his love toward man appeared, not by works done in righteousness which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit. He saved us. Who saved us? God did. He is called Saviour, for He is.

CONCLUSION

Stephen in the indictment of his people in Acts 7:41, showing their idolatry in making a golden calf and worshipping it, said: And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the work of their hands. *They made* and rejoiced in the *work of their hands*. Their philosophy was: Please, God, I'd rather do it myself. Result: the anger of the true God; the idol was ground fine, scattered over the water; they were made to drink it.

In contrast read Ps. 92:4: For thou, Jehovah, hast made me glad through thy work. I will triumph in the works of thy hands.

Want to know whether you are pleasing to God? Let me ask you: Do you rejoice in the works of your hands or in the work of God? A lot depends upon your answer.

Do you blaspheme by saying: "Please, God, I'd rather do it myself," or do you say: "By grace I know I am saved, because God did it"? —In *The Deep Blue Yonder*

Missionary Messenger

"Greater things for God"

Joyce Shewmaker
Zambia, Africa

We are having real strange weather. In all our years in Africa—27 years—we haven't seen it rain in June. But two days ago we got 0.6 inch of rain. It was nice for our garden, but no doubt it hindered brick-making in some places and was too much moisture for bags of mealies (corn) which is stacked in heaps along the line of rail.

Stan and Jo Ann have been to Indianapolis to visit Claudia and her husband. Claudia works as a nurse for the city and Jerry continues studying ear, nose and throat. Stan was going from Indianapolis to Detroit to speak at the Livonia congregation where he was invited to speak.

Bro. Benson is heading a board which will work at their own expense to raise funds for our new secondary school and will help recruit teachers for it, too.

We have signed the contract with a well-driller to start drilling a bore-hole for water on the new site chosen for the secondary school. He should be starting most any time.

My cauliflower is beginning to come in now. It is nice to have a change of diet. We can only grow cauliflower in the cooler part of the year. So far, I've been able to keep the secondary school in spinach, cabbage and onions, which are their favorite vegetables. I do enjoy seeing things grow.

When school ends for the day J.C. usually finds himself busy cutting fireguards, fixing the windmill or a pump or some odd job. Friday we have 75 day-old pullets and 50 broilers due to arrive. Will have to look after them for about a month, to keep them warm and fed. Then, we'll put the pullets into the laying batteries.

There were three baptized at Namwianga last Sunday.

Vernon Lawyer
Salisbury, Rhodesia, May 19

Thankfully we are all well. The days are full and we rejoice in every opportunity for good. The regular Bible classes and daily hours at the office give us increasing contact with the Rhodesian people. We meet both new and old acquaintances every day. Some come by to talk with us, others we meet in the streets, yet I believe the important thing is that we are meeting the people where they are and not waiting for them to find us. Good tracts and timely words are reaching hungry hearts and we make it a point to have time for prayer and teaching with all who come to the office. We have prepared an attractive ground-floor shop-window to supplement

our effort in preaching the Word to "every creature." A vital truth or short sermonette is featured constantly and changed every few days. Hundreds from the passing crowds stop to read and study these messages. Pray that we may have grace and wisdom for this work and that God help us to find His "much people in this city."

Dr. George Benson stopped by Salisbury on the evening of May 4th. Between planes, he had just enough time to come into the city for a brief tour and to have tea with a number of the brethren who gathered to greet him. He had spent several days in Zambia with the brethren there, looking over the possibilities for a new Secondary School.

Last week on May 13th, we took Dr. Jerry Smith and his family to the Airport. They were to arrive in Louisville on Sunday evening the 15th. Dr. Jerry is a missionary-dentist working with the Christian Church missions here. Since moving to Salisbury in January they gathered with us regularly in the services at Highlands. Being our near neighbors and brethren in the Lord, we esteemed them dearly and will sorely miss their fellowship.

T. W. Hartle
Cape Town, South Africa, May 30

I have received a very unexpected but encouraging letter of invitation from a congregation, namely at Turfontein, a suburb of Johannesburg, about 1000 miles from my home, to assist in an all-out evangelistic effort for Christ, starting from June 4 through the 19th. I will not be home to acknowledge the letter that you send monthly, as promptly as usual, so do you mind if I reply to it after my return home?

Since my health has not been too good, I take this invitation as an opportunity given of the Lord, for me to be invited to assist in this evangelization. While I will be "on duty for the Lord," its going to be a change in every way. For this, we say, Great is the Lord, and greatly to be praised."

Our garage bill on the car has mounted up to L65-0-0 (nearly \$200—Ed.). Since this coming trip is a great commitment, I feel pressed by circumstances to make an appeal for help, if any of the brethren feel so directed of the Lord. We have been trying to hold out, trusting the Lord to undertake accordingly, in His own time and manner, and this request for the first time, in no way "expresses an attitude of losing faith in God," God forbid—but the rather just being open in heart. If not the whole sum, any amount would be helpful! I leave the request, under the circumstances, entirely to yourself.

Winston N. Allen
Anchorage, Alaska

We are happy to report that a number of encouraging signs are evident in our work here. Following the Wilsons' visit in January our prayer support was increased and we believe the Lord is answering.

We have learned there are those who are praying that laborers be raised up for this field and who are willing to be sent themselves

if the Lord so wills. This is the kind of praying which will bring results. Perhaps it already has, for the last of this month, unless providentially hindered, a Christian family with four children is to leave California to move to Anchorage, and will worship with us. They would be self-supporting, though they have no job awaiting them. Please pray good permanent work will be located. Many do not find adequate work.

A military couple, recently come to Anchorage, worshipped and communed with us Sunday. Since their car had not yet arrived, they accepted the Golf's invitation to bring them to meet with us and we enjoyed their fellowship. They also attended our week-night Bible study.

Mrs. Gray, mother of one of our most faithful neighborhood Sunday School attendants, has met with us for several Sundays. This family apparently has gone to church together only on Easter, but Mrs. Gray manifests some Bible knowledge and expresses appreciation for the lessons given.

Norman Jolly, whom we contacted in April, continues to come with his children, and his wife comes occasionally. Mr. Jolly has made unbelievable progress and is eager to learn. He is reading his Bible and has had his eyes opened to many of the evils in the Mormon church.

Brother Crowder is scheduled to arrive July 6 and the meeting will be July 10-17. Please pray for abiding fruit.

Our sun now rises about 2:15 A.M. and sets about 9:45 P.M., though it never gets really dark. Snow can still be seen on the mountains, but we do enjoy temperatures in the upper 50's and low 60's.

Thank you for your financial and prayer support. May the Lord raise up faithful fruitbearing workers on the homefront.

Dennis and Betty Allen
Hong Kong, June 9

Our rainy season has apparently begun in earnest—anyway it has been raining almost constantly for about a week. Everything is waterlogged and drying clothes is somewhat of a problem. Yesterday a retaining wall on a main street near us collapsed and killed 6 people and injured 16. They were queued up along side it, waiting for a bus. Due to the prolonged rain it just gave way. A British mother of four was among those killed. How unexpectedly the end came for them!

We went out to Castle Peak this morning to see Miss Hung. Her sister went with us. She seems much better—showed an interest in other people and says no more about hearing voices. Her teeth have had to be pulled and she is having some difficulty with her eating. She, of course, is not well yet. It is such a nice pleasant place one hardly realizes it is a mental hospital.

The new English Bible class which I mentioned last month is continuing with good interest. 30 to 40 students have been attending. They have been very respectful and attentive during the Bible lesson. Their English level is so poor, however, that I speak a sen-

tence in English and then translate it into Cantonese to be sure they get it.

We are planning to make some changes in the personnel of the Roof-top school for the next school year. Please pray that the Lord will give us wisdom and guidance in these matters. So many of the children come from pitiful home conditions and really need all the encouragement and help they can get. We have about 300 students now.

The Great Challenge

Elbert V. Goss

You are a Christian. You have one great commandment to fulfil: "Love God." Love God—with all your heart, with all your soul, with all your mind. If you do, do you know what will happen? You will be much in prayer. You will see the needs of others. You will give freely of yourself and of your money. If this is really *you* that I'm talking about, read on . . .

The Arcadia church in Salisbury, Rhodesia, has been challenged to provide for several orphan children. The Garretts (or somebody else) didn't go out and recruit these children. They were brought in, by outsiders, unsolicited. (See the April W & W for details.) Land for a home has been provided by the government—but here is the Big Challenge: Construction must be completed by December, 1967, or the land reverts back to the government—and the children are left without a home.

They need \$27,000—not much more than we would spend for a home for just one family. All it takes is just \$54—from 500 faithful Christians. If you can't give, you can pray. If you can't help financially, please drop us a card and let us know that you are praying for this work. If you *can* give, send your check to: Arcadia Building Fund, c/o Elbert V. Goss, Treas., P.O. Box 33, New Albany, Indiana 47150.

PRAYING AND WORKING

It is a strange notion some people have, that praying and working are opposed to each other. "O, it's very well to pray, but you have to do *your* part; you have to work too." Well, whoever said you did not? Those who pray most are those who work most. And their work has a meaning and quality about it that makes it count. Those who emphasize praying believe in working, but they aim to work rapport with God. There is a sense in which praying is working (even faith is called a work, John 6:29). The fact is, prayer is so much work that most Christians are too lazy to pray. I doubt if any one thing is diminishing prayer-volume so much as this downright laziness. Prayer is work that tells tremendously; for by it great forces are set in motion—forces that accomplish what human toil can never bring about. —E. L. J.

19th ANNUAL MEETING

Louisville Christian Fellowship Week

August 22-26, 1966

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg Church of Christ

THEME: God's Light for a Dark World. THEME TEXT: Ps. 119:130

MONDAY		Chairman, Dale Offutt
7:30 p.m.	Singing Period	
8:00 p.m.	How Great is the Darkness?	Harold Preston
TUESDAY:	Theme for the day: God's Light Fulfilled	Chairman, C. V. Wilson
9:30-9:50	Prayer Time	
9:50-10:25	Methods of Prophetic Interpretation	Robert B. Boyd
10:25-11:00	Thou Art Not Consumed—Mal. 3:6	John Mengelberg
11:00-11:10	Recess	
11:10-12:00	Bible Exposition: 1st & 2nd Peter	Gordon R. Linscott
12:00-1:30	Lunch and Free Time	
1:30-2:00	The Most High Ruleth in Kingdoms of Men	Julius M. Hovan
2:00-2:30	The People That Sat in Darkness	J. L. Addams
2:30-3:30	Open Discussion	
7:30-8:00	Singing Period	
8:00	The True Light Coming into the World—John 1:9	Neal Phillips
WEDNESDAY:	Theme for the day: God's Light for the Fields	Chairman, Robert Heid
9:30-9:50	Prayer Time	
9:50-10:25	Christ the Light of the World	Howard T. Marsh
10:25-11:00	Light for Daily Living	Herbert A. Ball
11:00-11:10	Recess	
11:10-12:00	Bible Exposition: 1st & 2nd Peter	Gordon R. Linscott
12:00-1:30	Lunch and Free Time	
1:30-2:00	Methods of Spreading the Light	Stanley Myers
2:00-2:30	Power for Spreading the Light	Stanford Chambers
2:30-3:30	Open Discussion	
7:30-8:00	Singing Period	
8:00	God's Light Exposing Evolution	Robert L. Garrett
THURSDAY:	Theme for the day: God's Light for the Flock	Chairman, Glenn Baber
9:30-9:50	Prayer Time	
9:50-10:25	Leadership—The Need For It	Asa Baber
10:25-11:00	Christian Education—A Must	Earl Mullins, Sr.
11:00-11:10	Recess	
11:10-12:00	Bible Exposition: 1st & 2nd Peter	Gordon R. Linscott
12:00-1:30	Lunch and Free Time	
1:30-2:00	Grace of Christian Giving	Jesse Z. Wood
2:00-2:30	Shepherding the Flock	Elmer Ringer
2:30-3:30	Open Discussion	
7:30-8:00	Singing Period	
8:00	Every Member a Light Bearer	J. Richard Lewis
FRIDAY:	Theme for the day: God's Light for the Future	Chairman, Thomas Y. Clark
9:30-9:50	Prayer Time	
9:50-10:25	Unfilled Prophecy—Israel	Hartsel Crouch
10:25-11:00	Unfilled Prophecy—The Church	Harry Coultas
11:00-11:10	Recess	
11:10-12:00	Bible Exposition: 1st & 2nd Peter	Gordon R. Linscott
12:00-1:30	Lunch and Free Time	
1:30-2:00	Unfilled Prophecy—The Unsaved	Eugene Mullins, Sr.
2:00-2:30	Daniel 9—Seventy Weeks	Hall C. Crowder
2:30-3:30	Open Discussion	
7:30-8:00	Singing Period	
8:00	He Purposed—to Sum Up All Things in Christ —Ephesians 1:9-10	Orell Overman

Precious Reprints

Forgiven!

R. H. Boll — 1948

At the root of the new life in Christ lies the forgiveness of sins. It is the most important element of our salvation—in fact it is salvation. For without that there could be no reconciliation to God. The only prospect of the unforgiven sinner is that of certain judgment. If there were no forgiveness of sins, the only thing left to live for would be "Let us eat and drink for tomorrow we die." But there is forgiveness with God that He may be feared (Ps. 130:4). It was for this that Christ suffered and died—that repentance and *remission of sins* should be preached unto all nations. And in Him we have our redemption through His blood, the forgiveness of our sins, according to the riches of His grace (Eph. 1:7).

The only real Christian life is that which begins with the assurance of sins forgiven. There are indeed professing Christians who never have realized God's free gracious mercy toward them in Christ Jesus, nor have known that full and free forgiveness which He bestows upon all those who come to Him. There are doubtless some also who, because of a wrong attitude toward God, are in secret doubt; and some who have not understood the meaning and principle of God's free gift. But where there is no true reception of God's loving pardon and forgiveness, the resulting Christian life (if it can be called that) is apt to be cold and loveless, selfish, critical and self-righteous. But he who has some conception and appreciation of what the Lord did for him when He took away the burden of his sins, and has some understanding of what it means and what it cost the Lord Jesus to do this, and how freely and gladly He did it—to him it is the beginning of a new life indeed; and thereby he is fitted unto true devoted heart-service for God.

David Livingstone, whose life-work in Africa is well-known, says that at the heart of all his sacrificial labors lay this realization of God's forgiving love. "The change it wrought in my life," he says, "was like what may be supposed would take place were it possible to cure a case of color-blindness. The perfect freeness with which the pardon of all our guilt is offered in God's book drew forth feelings of affectionate love to Him who bought us with His blood; and a sense of deep obligation to Him for His mercy and grace has influenced in some measure my conduct ever since." Again he speaks of "the evangelistic labors to which the love of Christ has since impelled me"; and "in the glow of love which Christ inspires," he says, "I soon resolved to devote my life to the alleviation of human misery." Many another could give a similar account of the beginning of his Christian life and service to God.

THE JOY OF SINS FORGIVEN

The forgiven man is always a humble and thankful man. The grace of God has taken all pride and self-righteousness out of him and

now he boasts only in the Lord. He has joy in his heart. Like the psalmist he sings, "Bless the Lord, O my soul . . . who forgiveth all thine iniquities." He has peace—peace with God, which means to be at peace with one's own conscience. "Being therefore justified by faith we have peace with God through our Lord Jesus Christ," says Paul. Because he has been loved, he loves in return. He forgives, because he has been forgiven—and when he forgives, he forgives even as the Lord forgave him, freely and gladly and wholeheartedly. He is ready to do, to serve, to sacrifice, for he realizes in the depth of his heart that henceforth, with all that he is and has, he belongs to the Lord.

THE SHEPHERD-KING FORGIVEN

A terrible sin marred the splendid record of David, God's shepherd-king. It was a crime which man could not forgive, and for which the sinner could not forgive himself. Yet God forgave the penitent sinner; and, as God always forgives, He forgave him fully and completely. "I confessed my sin unto thee, and mine iniquity did I not hide. I said, I will confess my transgressions unto Jehovah: *and thou forgavest the iniquity of my sin.*" So spoke David in Psalm 32. The whole psalm breathes the faith, the joy, the peace, the blessedness of sins forgiven. "Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man to whom Jehovah imputeth not iniquity and in whose spirit there is no guile."

THE FORGIVEN PROPHET

A quite different case—one of a man whose life and character was blameless in the eyes of his fellowman, who perhaps did not think of himself as a sinner, lost and condemned, was that of the prophet Isaiah. But men are not rated either by their own estimate of themselves, nor by the judgment of their fellows. There is a higher standard, and according to it we have all sinned and fall short of the glory of God. God's prophet Isaiah, than whom there was probably no nobler, purer soul in all Israel, stood in the temple-precinct, and in rapt vision. He saw the Lord sitting upon a throne, high and lifted up. In the light of God's holiness thus displayed, he instantly realized his own sinfulness, and cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts."

One of the seraphim took a live coal from the altar (it was a symbolic action) and touched it to the prophet's mouth, and said, "Lo, this has touched thy lips; and thine iniquity is taken away, and thy sin forgiven." From that moment all was suddenly different and new. The sense of sin and defilement was gone. Clean he stood in the holy presence of God—and to mortal man there can be no joy so great. Then he heard the voice of the Lord calling for a helper: "Whom shall I send: and who will go for us?" Quickly in the gladness of sins forgiven, Isaiah responded, "Here am I, send me." So the Lord sent him on his errand, a life-long task which only this initial peace and assurance of acceptedness with God enabled him to fulfil. So go all those whose sins are forgiven. No others can serve the Lord aright.

OTHER FORGIVEN MEN

The time would fail me to tell of the many other forgiven men, such as Zaccheus, who, in his joy, gave half of his goods to the poor, and vowed that if he had wronged any one to restore to him four-fold; of Simon Peter who had denied his Lord, but who, forgiven, loved and served Him to the end; of Saul of Tarsus who was once a persecutor and blasphemer and injurious, but to whom the grace of God abounded exceedingly, and he thenceforth was willing to suffer the loss of all things for the excellency of the knowledge of Christ Jesus his Lord, counting all things refuse that he might gain Christ; and many more whose new lives had their rise in the free forgiveness of God, which in turn had its source in the love and grace of God and in the sacrifice of Jesus Christ His Son, which made it all possible.

And what of you? Have you tasted the forgiving love of God? Do you know the joy of the new life and the blessedness of sins forgiven? You may have it from this day and onward if you come to Jesus now. We wonder why every sin-sick, sin-burdened soul today would not accept this precious gift.

Are Missionaries Becoming Obsolete?

Billy Ray Lewter

Pious Perversion

"I'm sure we realize the role of the missionary has changed. We don't come out anymore, to use the trite expression, 'to save souls.' Men find God through various ways and religions. As missionaries we do help ease their burdens and relieve many unnecessary fears; yet, in spite of this, I wonder about the validity of the missionary. Is he needed at all?" In essence, this was expressed to me by a Catholic priest and fellow language-classmate of mine.

This idea is neither one man's opinion, nor new. In the early church Origen taught that God would redeem all men. Throughout the centuries many have embraced "universalism." In the nineteenth century the influential Schleiermacher, and others, taught that the love of God would pursue all men, and eventually "empty Hell"! Today many missionaries propagate "The Universal Fatherhood of God and the Brotherhood of Man."

Many get their sanction from the Bible, primarily Phil. 2:10, 11: ". . . that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This shows the eventual authority of Christ over all, but does not imply a final salvation for all. The demons recognize Christ's authority, but are unsaved. However, Origen went further and declared restoration for demons! (Other references put forth are: Acts 3:21; Rom. 11:32; 1 Cor. 15:22; and Rev. 5:13; all of which can be explained by context.)

These "modern" missionaries believe that "All roads lead to Rome." They believe there is good in all religions (which certainly may be true), and then seek to link the Christian message to the things of value in them. They focus attention on delivering the world from poverty, war, and starvation. The World Council of Churches asserts that now only "a few extreme sects" teach that non-Christian religions are false.

Thus, missionary work is the attempt to transform the "latent Church"—present in all religions—into something new with the principles of Jesus at the center. The significance of Jesus is simply pedagogical.

What the Bible Says

A missionary emphasis is present throughout the Bible, even in the Old Testament, though not stressed or even understood by the Jews. "God be merciful unto us and bless us . . . that thy way may be known upon earth, thy salvation among all nations" (Ps. 67:1, 2). "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 49:6). "Blessed be Jehovah God, the God of Israel . . . All men shall be blessed in him; all nations shall call him happy . . . Let the whole earth be filled with his glory" (Ps. 72:17-19).

In the New Testament, missions is the heart of Christianity. It must be missionary because of the exclusive claims that it makes: it is the only way of salvation; Jesus Christ, Messiah of Israel, is the only Saviour; the Gospel is the only true message. "Christianity" and "Missions," in their essential nature are necessarily synonymous.

The life of Jesus bears out this emphasis. "The son of man is come to seek and to save that which was lost" (Luke 19:10). Jesus was "sent" by God with a definite purpose, and He submitted His entire life to this mission. The ultimate objectives of Jesus' ministry were missionary, as seen in His five-fold command to evangelize the world (Mt. 28:18-20; Mk. 16:15, 16; Luke 24:44-49; John 20:21; and Acts 1:8).

The Bible very clearly expresses the nature of man, the curse of sin (for which other religions offer no remedy), and salvation only through the blood of Jesus. In spite of hopes, wishes, and the aesthetic appeal of a final salvation for all, the Bible does not teach this. It is true that Jesus' death offers atonement for all men. Jesus tasted of death for every man (Heb. 2:9), and He gave Himself as a ransom for all (1 Tim. 2:6). This does not lead to universalism, however. ". . . not wishing that any should perish" (2 Pet. 3:9), but John 3:36 emphatically declares that those who do not accept Jesus' offer will not see life. Romans 2:4-9 calls the wrath of God the final "treasure" of the unbelieving. Mt. 25:46 culminates in this, "And these shall go away into eternal punishment, but the righteous into eternal life."

The Compassion of Christ

Each Christian has a responsibility to tell this message. "Deliver them that are carried away unto death, and those that are ready to

be slain see that thou hold back. If thou sayest, Behold, we knew not this; doth not he that weigheth the hearts consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his work?" (Prov. 24:11, 12)

Proverbs 29:18 (A.V.): "Where there is no vision the people perish." We are witnessing a decline of vision for the lost world and a rise in personal striving for prestige, success, comfort, and security. Yet Prov. 11:24 says, "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want." We stand and watch the streams of men and women passing by and we remember that each is a living soul on a long-continued search for something—something so evasive he cannot define it. We have this message of reconciliation to God through the blood of Jesus; we cannot think of selfish ambitions, but must have the compassion that Jesus showed when He viewed the multitude that was distressed and scattered, as sheep having no shepherd (Mt. 9:36).

There are two billion, nine hundred million people in the world, with an increase of 125,000 daily *over* the death-rate of 190,000. Almost half are illiterate, with hundreds of millions living in dire poverty, and dying of starvation. They are in desperate need of help, but the consummate need is spiritual—they need God! It will not be long before Bible-believing missionaries will have trouble gaining admission to other countries if they refuse to cooperate with the W.C.C. Today is the time for compassion—and action—tomorrow may be too late.

An Inter-Varsity booklet tells the story of Luis, a Peruvian monk who, dissatisfied as an atheist earlier, joined a monastery to find peace. He tortured himself almost to death, but still his guilt pursued him. Desperate, he turned to spiritualism and sought peace from the devil himself. He had heard that the "Evangelicals" were worshippers of the devil, and ran to a missionary's house in the middle of the night. Several hours later Luis found the Prince of Peace and the end of his own terrible struggles. If the missionary had not been there Luis would have died in his sin.

As Christians, we cannot settle down to a "normal" life. We cannot let the gods of the heathen be more real to them than Jesus Christ is to us. In spite of objections to the validity of the missionary, we must give the world the Bible's message that they are lost without Christ.

The true Church of the Lord Jesus Christ, contrary to the aims of Ecumenism, will not be a World Church. He is "calling out" a people for His Own possession. We cannot hope to save all—each person has an individual will that accepts or rejects Jesus—but responsibility to tell them belongs to you and me. Frank Mullins, Sr., said at the 1962 conference in Louisville, Kentucky: "If you can't go, you can send; if you can't send, then you can pray. If you can't pray—Repent!"



"I Shall Return"

Alex V. Wilson

When General Douglas MacArthur left the Philippines he promised to return—and he did. When Jesus Christ left earth *He* promised to return—and He shall! The Lord's return is mentioned many times in the Bible. In fact, it is one of the major themes of Scripture. Careful study shows that His second coming will have two different aspects.

1. *Christ Will Come for His Church Like a Groom for His Bride.*

Jesus said to the apostles, "I go to prepare a place for you. And I will come again and receive you unto myself; that where I am, there you may be also" (John 14:2-3). And the apostle Paul told the Thessalonian Christians: "The Lord himself shall descend from heaven, and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so we shall be with the Lord forever" (1 Thess. 4:16-17).

How should Christians feel about Christ's return? Some people fear and dread it, others strongly desire it, and still others are unconcerned about it. What *should* our reaction be? The Bible gives the answer, both by direct statements and also by an analogy or comparison. Let us look at the analogy first.

Surely most people think of their wedding and wedding feast as one of the happiest times in life. When God wanted to show us how joyful and glorious Christ's return will be, He compared it to a wedding and banquet. This is found in Rev. 19:6-9, which tells of some future events called the marriage and the marriage-supper of the Lamb. Of course the name "Lamb" refers to Christ (see John 1:29; Rev. 5). And several times in Scripture the church is called the bride of Christ, for a wife's loving obedience to her husband is a picture of Christians' loving obedience to the Lord Jesus (see Eph. 5:22-33 and 2 Cor. 11:2). If the Lamb is Christ and the bride is the church, then what does their "marriage" represent? Obviously it stands for the time when Christ will come like a groom and receive the church unto Himself, to be with Him forever—as we read about in the passages above. The delight and blessedness of earthly marriages gives us some faint idea of the spiritual delight there will be when Christ and His redeemed people are united in glory. If this is true, then we Christians should long for the coming of the One

we love so much. As the Bible says, we should "wait" for Christ (1 Thess. 1:9-10 and Phil. 3:20). This does not mean waiting in idleness, but waiting with *eager expectancy* for Him while we are busy serving Him—just as a bride-to-be waits for her groom to come.

We should not only wait with eagerness, but also *watch with alertness*. "Take heed," said Jesus, "watch and pray: for you know not when the lord comes, lest coming suddenly he find you sleeping (spiritually). And what I say to you I say to all, Watch" (Mark 13:33-37). The prospect of Christ's return should give us a great incentive to faithfulness. If we are growing drowsy, let us arouse ourselves! "Let us not sleep, as others do, but let us watch and be sober" (1 Thess. 5:6). The apostle John urges us to abide in Christ, "so that when he appears we may have confidence, and may not shrink ashamed from him at his coming" (1 John 2:28).

One day the Scottish preacher McCheyne was talking with two Christian men. He asked the first one, "Do you expect Christ to return today?" The man, startled by the unexpected thought, said, "No." McCheyne then asked the other man, "What about you—do you think Christ will come today?" Replied the man, "I think not." Then the preacher turned to Matthew 24:44 and solemnly read the Lord's warning: "Therefore be ye ready, for in an hour that ye think not, the Son of man cometh."

Christ shall return. Let us watch—with preparedness and alertness. Let us wait—with eagerness and expectancy. For He shall come like a groom to get His bride.

2. *Christ Will Come as a King, to Judge and to Rule.*

The Lord Jesus is King now. All people who by faith have received Him as their King are in His kingdom now, as the following verses prove: "Jesus came into Galilee preaching the gospel of God, and saying, The time is fulfilled and the kingdom of God is near at hand: repent ye, and believe in the gospel." "The Father has rescued us and transferred us into the kingdom of his beloved Son" (Mk. 1:14-15; Col. 1:13).

But Jesus taught (especially in a series of parables in Matt. 13) that though the kingdom of God has already come among men, they yet can refuse it. During this age, the kingdom is an *offer*, a gift which may be accepted or rejected. It is here with *persuasion rather than with power*. God's kingdom is here, and yet evil also abounds. (For fuller development of this thought, see *The Gospel of the Kingdom* by George Ladd.)

But when Christ returns, He will set up His kingdom *with power*, overthrowing all evil and establishing righteousness and peace and all that the human heart longs for. At that time this prophecy shall be fulfilled: "The kingdom of this world has become the kingdom of our Lord and of His Christ, and he shall reign forever and ever" (Rev. 11:15; also read vs. 16-18).

Thus Christ shall *reign directly over the nations*. And the church—that is, Christians—shall reign with Him! “If we endure, we shall also reign with him,” Paul said. And Christ promised, “To him who keeps my works unto the end, I will give authority over the nations. And he shall rule them.” “He who overcomes, I will permit him to sit with me upon my throne; as I also have overcome and have sat with my Father on his throne” (2 Tim. 2:12; Rev. 2:26 and 3:21).

After Christ returns He shall also *judge the world*, even as He said: “The Son of man shall come in the glory of His Father, and then shall he render to every man according to his deeds” (Matt. 16:27). And the church shall judge with Him! Paul wrote, “Do you not know that the saints shall judge the world? Do you not know that we shall judge angels?” (1 Cor. 6:2-3).

These promises of God should encourage our hearts. No matter what difficult spiritual battles we may be facing, we know with certainty that we are on the winning side! Peter Marshall prayed, “O God, give us the faith to believe in the final triumph of righteousness. We pray for the bifocals of our faith, that see the despair and need of the hour, but also see—farther on—the patience of our God working out His plan in the world He has made.” (Bifocals are eyeglasses where upper part is for seeing distance, and lower part made to see close objects.)

But if you who are reading this article are not really saved—born again—you should fear and tremble. The Lord's return will be terrible to all who reject Him. If you reject His mercy, you will face His wrath. Listen: “The Day of the Lord will come just as a thief comes in the night. When (unsaved) people are saying, ‘All is quiet and safe,’ it is then that, like birth-pangs upon a woman with child, Ruin comes suddenly upon them, and there will be no escape!” “At the appearing of the Lord Jesus from Heaven, he will inflict punishment upon those who refuse to know God, and upon those who turn a deaf ear to the Good News of Jesus, our Lord. These men will pay the penalty of everlasting Ruin—banished from the presence of the Lord” (1 Thess. 5:2-3 and 2 Thess. 1:7-9).

To His redeemed people, Christ's return will be joyous and glorious, like a wedding. But to those who reject Him, it will mean judgment and damnation. He has promised, “I shall return.” It may be soon. What is your relation to Him? —In *Christian Platform*

I utterly despair of the universal prevalence of Christianity as the result of a pacific missionary process, under the guidance of human wisdom and principle. But without slackening in the least our obligation to help forward this great cause, I look for the conclusive establishment (of Christianity) through a widening passage of desolating judgments, with the utter demolition of our present civil and ecclesiastical structures. —Thomas Chalmers, 1836



Why Graduate Study?

James R. Ross

Because the following comments are rather autobiographical I beg the reader's indulgence. However, I trust that they will have a broader application to a problem which is more and more confronting the Churches of Christ, especially the premillennial fellowship.

Upon my recent decision to go back to graduate school full time in order to work toward the Ph.D. degree in theology the question "Why?" has arisen in conversation with friends. There are several factors which might indicate that graduate study, especially in religion, is not the wisest course of action. In the first place, to take a leave of absence without pay will likely mean a full time job for my wife, which is more feasible with the youngest child entering school this fall, and will drain what little savings we had invested only a year ago in our first house after eleven years of marriage.

In the second place, President Houtz is now faced with the rather difficult task of finding a qualified person to teach Bible at SCC. Indeed, the growth of the college has been such that very soon two men will be required for the Bible department.

In the third place, there is the question of the value in advanced graduate study in religion. Sometimes openly, more often veiled, an inference accompanies this question to the effect that higher education is anti-religious and, therefore, could be of no value in the study of religion.

Let us consider first this last question. It must be understood that the gifts and calling of God are not subject to the academic credentials of men. By one Spirit we are all baptized into one body and granted gifts according to the Spirit's own will (1 Cor. 12:11, 13). To maintain the importance, even the essentiality in these days, of advanced studies is not to underestimate the value of the ministry of those men and women who have neither talent nor opportunity for such study.

But the people of God have always needed teachers with special training: Moses and Paul in Biblical times, Augustine in the fifth century, Luther and Calvin in the sixteenth century, and R. H. Boll in our own brotherhood. Many people do not realize that Brother Boll through personal reading of a very extensive nature obtained practically the equivalent of a doctor's degree.

In a college environment it is unthinkable that the highest knowledge of all should be taught by those who are the least trained. Even at the junior college level some doctorates in some areas are desirable. In fact, the Southern Association has recommended that 20% of the junior college's faculty have two years of graduate study beyond the master's degree.

In the March-April issue of the *Latin American Evangelist* there is an article on a subject much like this one, "Do Missionaries Need Advanced Study?" George Gay, who is on furlough from the mission's seminary in Costa Rica and is studying in England, makes these comments in answer to the question at hand:

We thank God that Latin American Evangelicalism is truly orthodox, by and large. And if this is to remain true, with no yielding to sub-biblical theological positions, we must be at our best to produce effective pastors and Christian workers.

Second, we need to realize that biblical scholarship is constantly on the move—expanding, advancing, changing. This does not mean that the biblical message for us is to change, or that we are shifting our theological position. But it does mean that as more knowledge of the biblical periods is acquired through research in literature and archeology, the theological technician (which the seminary professor should be) must keep up with the widening knowledge in order to interpret the Bible more accurately. This is not always possible on the mission field, where the professor has a multiplicity of tasks . . . So he needs time off to do advanced studies.

Third, I feel that this higher education will prepare us to help fill the tremendous need for sound theological literature . . . And we must have more than a passing knowledge of theology and the theological world if we are to write to meet this need.

There is also a psychological factor. When we stand before our students in the classroom, there need be no embarrassment (which there has been in the past) that we have not done our best by them, that we haven't fulfilled the best requirements of our trade. We also know that we have set an example for them that we trust they will follow, and so be prepared to take over our places sooner.

A special planning committee is now at work attempting to foresee the need and possibilities for service which SCC may perform ten years hence. One topic which is sure to be discussed by this committee is the possibility of a four year institution at Southeastern. The actualization of such a dream will require more students, more personnel, and more money.

And this brings us to our second question, the problem of an immediate replacement in the Bible department at SCC. It is truly disheartening and not a little disturbing that on the fingers of one hand, and a maimed hand at that, one can count all the men in the premillennial brotherhood academically qualified for junior college teaching. And the requirement is not high. A B.D. degree suffices. Many denominations expect every one of their ministers to complete the three years of seminary study symbolized by the B.D. Only one or two young men in our own fellowship are even now pursuing seminary studies.

But if Southeastern and the brotherhood supported by it cannot find enough men to operate a Bible department in a junior college,

what will the problem be like when the time comes to expand into a four year program? After much prayer, it has seemed to me personally that the Lord would have us think not only of the present need but of the future.

Finally, the personal financial problems simply mean that the move from Winchester is even more a venture of faith than the move to Winchester four years ago. This is not to say that the flesh is not mixed with the faith. When is it not? I only pray that God may use this step to guide me in the way of His own choosing. And may all of God's people take seriously the challenges of their commitment to him in the space age.



God And The Weather

Winston N. Allen

One subject included in almost every newscast and newspaper and in most conversations is *the weather*. "Everybody talks about the weather but nobody does anything about it." We are interested in the weather because it affects and even controls many of our plans and activities. Meteorologists have learned a great deal about predicting the weather, but man with all his scientific achievements cannot always foretell, much less control, atmospheric conditions.

In James 5:16b-18 there are several unusual assertions about a certain man and the weather, "The supplication of a *righteous* man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again, and the heaven gave rain and brought forth her fruit." Details of this experience which affected Israel in the land of Palestine are given in 1 Kings 17 & 18. Israel's idolatry and God's warning recorded in Deuteronomy 11:16, 17 were the reasons for Elijah's first prayer "that it might not rain." Jehovah had said, "Take heed to yourselves lest your heart be deceived and ye turn aside and serve other gods and worship them, and the anger of Jehovah be kindled against you and he shut up the heavens so that there shall be no rain and the land shall not yield its fruit, and ye perish quickly from off the good land which Jehovah giveth you." After Israel repented and dealt with her sins in God's way, Elijah "prayed again, and the heaven gave rain."

Recently I heard an outstanding British scientist make assertions to the effect that a personal God exercises absolutely no control in

the universe and over "the laws of nature." He was expressing the views and attitudes of most people living today who believe, for example, that it would be foolish and useless "to pray for rain." Does God indeed exercise any control over the weather today? Are weather patterns of the world changing? What does the Bible say about God and the weather?

Three articles in *U. S. News & World Report* during 1965 had these titles, *The Elements: Still Untamed and Deadly*; *Man vs. Nature: Still a Losing Fight*; and *What's Happening to the Weather?* All over the world weather records are being broken. In September, 1965 Hurricane Betsy destroyed homes and property in the Bahamas, Florida, and Louisiana valued at close to a billion dollars. Scores of people lost their lives as this erratic and unusual hurricane swept across land areas and brought suffering both to the righteous and the unrighteous (Romans 8:18, 28, 35-39). The 1964-65 winter here in Alaska was the coldest in more than 30 years and the second coldest ever recorded. The Northeastern part of the United States in recent years has suffered from a record-breaking drought while the Northwest experienced devastating and record-breaking floods. Tornadoes and floods have been unusually destructive in the Midwest. During February and March, 1966, blizzards in the Northcentral states set records for duration and intensity. Of great concern to world leaders is the fact that destructive and violent weather conditions are increasing, not only in America, but all over the globe. From my file I quote just one example: the July, 1965 *Anchorage Daily Times* carried an article under these headlines, *Much of Globe Parched from Severe Droughts*. Is there any significance in the acceleration of these "natural" catastrophes? Does God at times use "weather" in the attempt to lead men to repentance, or to punish and send judgment?

God Controls Weather

In Genesis chapters 6-8 there is a description of the flood which covered the earth several thousand years ago. Notice a few verses from these chapters: "And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence . . . Behold I do bring the flood of waters upon the earth . . . And every living thing was destroyed that was upon the face of the ground . . . And God remembered Noah, and all the beasts and all the cattle that were with him in the ark, and God made a wind to pass over the earth and the waters assuaged."

Bible students are familiar with the experience of the prophet Jonah—how God sent a storm to discipline him because of his disobedience. Mark 4:35-41 describes Christ's stilling a storm on the Sea of Galilee which had threatened the lives of His apostles (Satan can also send storms as revealed in Job 1).

During the coming Great Tribulation after the rapture of the Church, for a time men will be "scorched with great heat" from the sun, and many will be killed by "great hail, every stone about the weight of a talent (45 pounds)," and men will blaspheme "the name of God who hath power over these plagues" (Rev. 16:9, 21). One sign

given by Christ in Matthew 24 for the approaching end of this age (the Great Tribulation) is famine. A major cause of famine is abnormal weather (farmers know how destructive "weather" can be).

At the time of Christ's crucifixion there was a supernatural darkness over the earth for three hours. We read in Luke 23:44, 45, "And it was now about the sixth hour, and a darkness came over the whole earth until the ninth hour, the sun's light failing; and the veil of the temple was rent in the midst." Without doubt the God Who created the universe and originated natural laws has the power to control His creation and to work out His great plan of redemption for man and the world.

Weather Changes History

Attention is directed now to a few instances recorded in secular history where the weather was changed dramatically and decisively at critical times when the destiny of England and the United States was at stake. No doubt the Lord could foresee that many Christians in these nations would lead in evangelizing the world in later years and He used the weather to change the course of history. In spite of the opposition of Satan and his hosts, the omnipotent God continues to work out his eternal purposes.

In the late afternoon of April 22, 1915 the Germans loosed their deadly poisonous gas on the Allies for the first time. It was to be the final blow designed to wipe out the tottering Allied resistance. All that Germany needed to do was to march through, take the English Channel and the world was hers. Why didn't she do it, and why was this particular time selected to turn loose the gas? It was not the military but the Meteorological Department which announced to the German General in charge that the direction of the winds was fixed and settled for thirty-six hours to come, and that they would carry the gas out over the Allied lines. So the gas was released, but suddenly it whirled and was flung back over the German army. The Germans, gasping and strangling, staggered by the thousands to their deaths. Mr. Schmaus in his official report said, "In forty years of meteorological records of the German government the wind never acted so peculiarly before." Stranger still the reverse wind direction occurred in only that comparatively small area. (This account—based on *British Official History of the War*, Vol. 1, page 188—is adapted from Dr. E. E. Helms booklet, *The Lord Reigneth*).

More than two hundred times the Bible speaks of God's control of the sea. In November, 1917 German submarine strength was at its tide and again it appeared that Germany would win the war because of her apparent control of the sea lanes. But again the unexpected and the unusual happened. Raging, rolling seas which persisted in their fury prevented the subs from reaching their bases and they were forced to surface. In a comparatively short time 199 submarines were captured or sunk, and Germany's strength at that time was broken.

Going back further into history, in 1588 the Spanish Armada sailed forth from Spain intending to conquer England and destroy

Anglo-Saxon civilization. But the 29 great ships carrying thousands of sailors and soldiers did not reach England. They went down in the English Channel when struck by a terrific storm.

It is believed that an all-night rain played an important part in Napoleon's defeat at the Battle of Waterloo. Soft ground prevented the use of his artillery, and again the course of history was changed.

150 Degrees Below Zero

Looking back still further into the past, paleontologists and geologists are familiar with the evidence proving that radical and unexplained changes have occurred in the earth's climate. For example, in Alaska and Siberia there is abundant fossil evidence that the weather here at one time in the dim distant past changed suddenly and violently from a tropical climate to extremely cold temperatures—so cold in fact that mammoths feeding on flowering buttercups were quick-frozen and have been preserved to our time (a museum in Fairbanks has some of the perfectly preserved mammoth meat taken from the frozen ground during mining operations). Perhaps this occurred during the hiatus between Genesis 1:1 and Genesis 1:2 when the earth which God had created to be inhabited (Isaiah 45:18) became "waste and void" because of Lucifer's rebellion. Withholding the light of the sun could have produced this condition. Notice Job 9:5-7, "Him that removeth the mountains and they know it not, when he overturneth them in his anger; that shaketh the earth out of its place and the pillars thereof tremble; that commandeth the sun and it riseth not, and sealeth up the stars."

Prayer Changes Weather

Near the beginning of this article attention was directed to an account describing changes in the weather brought about by the Lord in response to the prayers of a righteous man. Will the Almighty effect weather changes today in answer to prayer? Dr. John R. Rice in his book, *Prayer—Asking and Receiving*, relates this experience which he had in West Texas during an evangelistic meeting. The area was suffering from a terrible drought; crops were ruined and cattle were dying. Dr. Rice felt led by the Holy Spirit to call a special meeting to pray not only for revival but also for rain. He announced to the public at the evening service that rain was expected within 24 hours. At the time there was absolutely no sign of rain and the weather forecasters were not predicting rain. Scoffers said that it might be alright to pray for rain in East Texas but it would not do any good in West Texas. The next day the sun beat down on the barren land. But around 2 p.m. suddenly dark clouds began to roll up swiftly from the Southeast. A strong wind blew in the plate glass windows of a store. Soon the rain came and a group of scoffers were scattered. Dr. Rice stated that there was a great down-pour over the town and for about five miles in each direction. Needless to say, that night the church building was filled with people who had witnessed a demonstration of the fact that God does hear and answer prayer when His conditions are met.

Lieutenant James C. Whittaker in his book, *We Thought We Heard The Angels Sing*, relates an unusual experience when the Lord sent life-giving rain in answer to prayer during his 21 days adrift on a little raft in the South Pacific.

Roger Silook, an Eskimo who lives on St. Lawrence Island (located in the Bering Sea between Alaska and Siberia) relates what he called a miraculous experience in the May, 1966, *Alaska Sportsman*. He believes he is now alive because God answered prayer and made it possible to elude death-by-freezing during a winter hunting trip for walrus when an impossible situation developed.

Yes, evidence is abundant that God answers prayer even regarding the weather. The atheistic doctrine of uniformitarianism—that all things continue as they were without radical change and that a personal God has nothing to do with the affairs of men and the laws of nature—is not in harmony with either the plain teaching of the Bible or with the facts of science and history.

God is not Dead!

When men spurn and reject God's message of love and redemption in the Bible; when they refuse to listen to His written Word and to the Living Word, He often disciplines and deals with men by means of the weather and forces of nature in ways which cannot be ignored. If the *goodness* of God does not lead to repentance (He sends His sunshine and rain on the just and the unjust), sometimes His *severity* will. If this does not bring the proper response, judgment follows.

The 29th Psalm is entitled *The Voice of Jehovah in the Storm*. David wrote in the tenth verse, "Jehovah sat as King at the flood; yea, Jehovah sitteth as King forever."

Portland Christian School Under Fire

Don Wright

Portland Christian School, along with twenty-five other schools, recently received criticism that was reported by the Louisville newspapers and other media. We bear no malice to the reporters, but many of us felt the criticism of State Board of Education Chairman, Roscoe Miller, was unwarranted. He was quoted as saying he "couldn't conceive of continuing these two-bit sacred cows and say they are providing quality education, because they are not." Obviously Mr. Miller has not visited Portland Christian School and examined their records or he would not have made such a statement. Several people let the newspaper know Chairman Miller's statement certainly didn't apply to P. C. S. Here are some examples of statements carried in the newspaper:

"That's not my school . . . Every class or portion of one involved

in a standardized testing program has performed well above national or state averages." —Earl Mullins, Principal of Portland School.

"A lot of fine Christian people have come from Portland Christian School, but maybe Mr. Miller doesn't care what kind of citizens the schools turn out as long as they learn the three R's." —Mary Ferguson.

"Mr. Miller is making statements without evidence, since he has never visited the school and apparently knows nothing of the outstanding achievements made by many of its students. The record speaks for itself academically, morally, and spiritually." —M. Brent Hickman, President of P.C.H.S. Alumni Association.

"I've been in education as long as the head of the State Board of Education, and I was so pleased with Portland that I transferred my children there two years ago. It is my considered opinion that Portland is at least twice as good as the county high school from which they transferred." —Tibbs Maxey, President, College of the Scriptures.

"We transferred because we were so unsatisfied with the attitudes of our teachers in the county school we had attended. My grades dropped, but my scholastic aptitude increased." —Dale Maxey, P.C.H.S. Senior.

"State Board of Education Chairman Miller's remarks about "two-bit sacred cows" and "quality education" without any knowledge of these schools, their records or their products leave some doubt as to the sincerity of his concern for quality education." —Don Wright.

My objective for pointing out this situation is to impress upon everyone the urgency of our expansion program. The faculty, school board, and alumni of P. C. S. want our students to have the best possible education in academic subjects as well as spiritual training. Portland School has never been and never will be a "Sunday school." This school was founded for the purpose of providing quality education; but more than that, it was founded in order to give quality *Christian* education. It takes both buildings and equipment to give quality education. Even more, it takes dedicated teachers, and students who are aware of their responsibility to themselves and others. I don't want to minimize our need of buildings or equipment, but I do think they need to be placed in their proper perspective. We are thankful that we have a God who is able, through His people, to overcome the weaknesses and to improve the strong points of P.C.S.

Pray for Portland Christian School—the faculty, students, board members, and alumni. We ask that you especially pray for the P.C.H.S. Alumni Building Committee. Contributions should be sent to the P.C.H.S. Building Committee, 2500 Portland Ave., Louisville, Ky. 40212.

NEWS AND NOTES

"They rehearsed all that God had done with them . . ."

MT. AUBURN (DALLAS) NEWS

We are planning a "Combination" Evangelistic meeting and VBS for the week of August 14-21. The VBS will be at night. Brother Robert Boyd of Louisville, Kentucky, will assist us in the VBS, by teaching a special adult study. He will also be bringing some evangelistic messages beginning Sunday morning, August 14, and closing Sunday night, August 21.

We are happy to report a fine turnout for the Saturday afternoon meeting at EDCS with the people from Southeastern Christian College. More than 70 people were in attendance, and everyone who attended will remember it a long time. Brother Lavern Houtz, David Willoughby and Terry Morrison spoke at various congregations on Sunday, and all presented challenging, inspiring messages.

We are all happy over the fact that Dorothy Jean Robinson was baptized into Christ Jesus Sunday night.

Brother and Sister Dan Richardson of Jacksonville, Florida, were visitors in Dallas a couple of days this week. Brother Richardson spoke at the mid-week prayer meeting at Mt. Auburn on Wednesday evening, May 25.

At the men's meeting Monday night, Brother Bruce Casali was appointed as the new Sunday School Superintendent for the coming year. Our hearty thanks and appreciation to Brother John Ray who has been doing such a fine job for quite some time now.

The Phillips family enjoyed being with the little group of faithful Christians in Channelview one recent Sunday morning.

Quite a number of the Sr. Youth of the Dallas area will be making the safari down to DeRidder, Louisiana, to begin a week of fun, study and spiritual enrichment. Mt. Auburn's preacher is to teach a series of lessons, and will be leaving Sunday afternoon. Bro. Derrel Fuston has agreed to bring the evening message Sunday. —Neal Phillips

Lexington, Ky.: Bro. Harold Preston, our returned missionary from Manila, brought us a most timely and soul stirring message last Sunday night on the

life of the Christian and the world's relationship to him who lives the life of separation.

The Blue Grass Church of Christ Preacher's Meeting was held last Saturday, May 14th at the Harrodsburg Community Center. Some fifteen preachers and leaders were present with their families. We had a great day of fellowship and edification on the theme "The Living God." The place was the nicest and most commodious that could be acquired. We praise God for such fellowship with sister churches. —H. N. Rutherford

Abilene, Texas: I received a number of blessings from the two weeks with brethren at Wichita Falls. The North Fourth and Broadway church is small, possibly about the same size as the church here, and they know some of the discouragements and difficulties that come to those who try to take a stand for the Lord. There are some choice saints of God among them. Public responses were three young people for rededication . . . Our thanks to the men who carried on here with the services and for encouraging reports on the various phases of the work. —Carl Kitzmiller

MORGAN H. CARTER

Morgan H. Carter was called to be with his Lord on April 6, following an attack of cerebral thrombosis.

Bro. Carter was born in Lynnville, Tenn., October 6, 1893. He graduated from David Lipscomb College and Peabody College, and received his Master's Degree from Vanderbilt University in 1921. He served churches in Tennessee, Georgia, and Florida, and was head of the department of social sciences in Abilene Christian College for many years.

He is survived by his wife, Jane Houston Carter, three daughters, Cornelia Sundermann, Althea Slaughter and Priscilla Holbert, and one son, William Houston Carter. —Jane Carter
Upper Darby, Pa.: The W & W is by far the best publication from any area of the "Resoration Movement"! It is excellently written and the messages are thought-provoking. —Mrs. W. F. Frisbie

Searcy, Arkansas: I recently found the April issue of W & W in a trash can and am very impressed with it. I did not know there was such a magazine in existence. —Bruce Phillips

New Subscribers Added/Needed

By one means or another, the Lord continues to gradually extend the outreach of the W & W. For this we are thankful, and we desire an even wider circulation. So we solicit your prayers. Ask the Lord for more subscribers, more readers, and—above all—articles that meet the needs of our times.

MRS J. L. MORRISON

Sister J. L. Morrison went home to be with her Lord and ours, June 1st in the early morning hours. Sister Morrison was the last to go and one of the first of the number who met in her home to restore the simplicity of the worship in Lexington about 50 years ago. The little group met in her home some Sundays, and in homes and halls until the property was acquired where the Cramer & Hanover Church now meets. They met in a cottage there until the present structure was erected—1932-37. The Morrison home was the home of the visiting preachers and it was my good pleasure to be entertained in our sister's hospitable home during the first gospel meeting I conducted in Lexington in 1920. The love of the Bible and the Church was always evident around the dining table and in conversation in the living room of the Morrison home.

Her presence will be missed among us, but we shall hope to meet our dear sister in the great meeting in the air at the Judgment Seat of Christ where the Lord will bring to light the hidden things of darkness, and make manifest the counsels of the heart; and then shall each man have his praise from God (1 Cor. 4:5). "Now our Lord Jesus Christ Himself, and our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word" (2 Thess. 2: 16-17). "For if we believe that Jesus Christ died and rose again, even so them also that are fallen asleep in Jesus will God bring with him" (1 Thess 4:14). —H. N. Rutherford

Hopkins, Mo.: The men in the church are taking part in the Sunday morn-

ing worship, and although they may not be doing the best, they certainly are learning lots and trying. I'm sure it's a good experience for them. They are doing better each time, but public speaking doesn't come easy for Paul. To see him speaking in the worship service makes all his family want to thank Christ for what He has done for Paul. —Mrs. Paul Owens

Jacksonville, Fla.: The W & W is a great comfort and inspiration to me. Its timely information and warnings are greatly needed in these closing days of the present age.—Jane Carter

Fisherville, Ky.: We have just finished an "every-home" literature campaign that reached out several miles in every direction from the church building. A good part of the congregation participated in distributing copies of a 16-page booklet, "Answer for Our Times," which includes the offer of a free correspondence course. A tract and an invitation to our pending meeting were also given out.

David Tapp, from Lagrange, is to be with us June 19-26.

Our missionary offering program, begun two years ago with the encouragement of Orell Overman, Dennis Allen, and Tom Marsh, continues to provide over \$150 per month for missionaries—without solicitation or special collections. Conversions so far this year exceed the total for the preceding three or four years. We praise the Lord for these manifestations of His life within us.

And yet . . . we have far to go. General interest in prayer is low. Pray for us! —G. R. L.

Louisville Church Leaders' Meetings

Delmer F. Browning was unanimously re-elected to his position as chairman of the monthly meetings of preachers and church leaders in the Louisville area. During the first six months of his chairmanship, we have been meeting in the PCS cafeteria, rather than at the U. of L. Bro Browning has taken the responsibility of serving breakfast to the group—employing a few girls from the high school—and evidently the men like his cooking!

One of the reasons for the change in location is to make possible the projection of slides and filmstrips. Slide programs of the Holy Land and missionary areas have been presented by Dr. H. E. Wood, C. V. Wilson, and

Robert L. Garrett, Bob Ross showed slides of the West End Mission in Lexington, Ky., and someone (Ed Schreiner? Ronald Bartanen?) showed a film-strip presenting direct-mail evangelism.

Charles Kranz showed pictures of the rapidly-expanding mission work being done by the Mack church in Cincinnati, Ohio



A Christian Views The News

Ernest E. Lyon

"TODAY IN CHRISTENDOM." A number of times I have recommended to you the column by James DeForest Murch in the *Christian Standard*. It appears once a month in that fine paper published for the conservative, independent Christian Churches. The issue of May 21 is a good sample of his column. He had the first detailed analysis that I saw of the merger plan proposed at the Consultation on Church Union, meeting in Dallas, Texas, May 2-5. Since the "Disciples" group of the Christian Churches were represented in that meeting it should be of special interest to all unity-minded members of the "Restoration" churches. His analysis showed an ecclesiastical set-up that will truly startle a person accustomed to the Biblical congregational system. Get a copy of that column if you can.

UNFORTUNATELY TRUE. In its issue of April 2, 1966, the *Sunday School Times* had an article entitled "An Ex-Priest's Disappointment." It told of a converted Roman Catholic priest who was asked, "As you have come into the evangelical faith, have there been any disappointments?" Hesitantly but with conviction he told of two. The first was the lack of a sense of reverence in Protestant worship and the second was the lack of humility that seemed to characterize his evangelical friends. In the latter he was speaking of the attitude of his evangelical brethren toward divine truth; they seemed to feel that they knew it all and there was nothing new to learn about the things of eternity. The speech was made five years ago. Has there been any change since then? I am afraid not.

PERSUADED TO BE DISCONTENTED. A great deal of effort is being put forth these days to persuade people that they are poverty-stricken, under-privileged, suffering from social neglect, etc. You shouldn't be happy, so the persuaders sing. Much of this may be done in good faith by those who know not what harm they are doing, but much of it issues from the propaganda mills of the communists, who are becoming bolder and bolder since the Supreme Court

has shackled the law agencies in trying to suppress their revolutionary tactics. The result of this is a rising tide of discontent, and a thorough misunderstanding of the revolutionary aspects of the "civil rights" and related movements. A writer in a national magazine recently wrote, "Many well-meaning ministers, you see, can't believe that there are those in the world so wicked as to promote lies, and thus they swallow the propaganda line." He could have made that same statement of many people in the country. If the average person would pick up a copy of one of the many small-circulation magazines that tell of the subversion behind things that are praised in the newspapers, he would believe that the magazine was edited and written by insane people—when actually the trouble is that he does not know the facts or is not willing to believe that things are as bad as they really are.

GUILTY? I have been accused of writing a political column for "Conservative Republicans" and on the other hand, of soft-pedaling the dangers that I have hinted at—too far to the "right" and not far enough! I'm certain that if I have represented anyone's political beliefs, it has been entirely unintentional. I say again that this column is intended to be a view of what is going on from the viewpoint of a Christian looking for the coming of the Lord, dedicated to the Lord and not to any political system or to the destruction of one. I am for the destruction of communism—not of communists—because communism is a false religion even more than it is a dictatorial, slave-making political system. It cannot be overcome by the finest political system in the world, because it is a religion. It can be defeated only on that basis. As you become aware of the control it has on the minds of influential people in this country, you can then be prepared to pray and alert others to the dangers. Because there is not space here to go into all the details showing the control of communists and communist sympathizers, maybe I do seem to "soft-pedal" a bit, but I do not like to make statements that are not backed up with plainly-stated facts.

SCHOOLS. The chairman of the state board of education in Kentucky prepared many of my Kentucky readers for this item on schools by stating last month that Portland Christian School (and 25 others in the state) were "two-bit sacred cows"—ignoring the fine scholastic record made by PCS graduates and assuming that pouring money into a school automatically makes it a fine one. He voted to take PCS off the accredited list and to close it. Just three days before this writing I read this statement in a secular magazine: "We are rushing toward a time when, in obedience to the Tenth Commandment of the Communist Manifesto, *all children* will be required to attend public schools; and we are nearing the time when the public schools will be firmly in the hands of the federal bureaucracy." A well-read reader of this magazine also sent me a quotation from Horace Mann's second wife (written approvingly, of course) that substantiated what I said about the "father of public schools."

BIBLES AVAILABLE

AMERICAN STANDARD VERSION

96	Black leatheroid; divinity circuit. Boxed	7.00
94	Genuine leather; gold edges. Boxed	10.00
550	Reference Edition, 5-3/8 x 8-7/8	8.00
735	Teachers Edition, concordance; red edges	8.00
750	Genuine leather, gold edges, concordance	12.50
2252	References, concordance, Teachers' edition	13.50
2250	Same as above, Family record, Bible study Questions and Answers, illustrations	15.00
1900	Pew edition, cloth over boards	4.00
	New American Standard Bible (New Testament)	4.95

NEW TESTAMENTS:

490	Black leatheroid; limp style, gold edges	4.25
491	Black leather; limp style, gold edges	5.25
493	Genuine Morocco; leather lined, gold edges	9.50
494	Genuine Morocco; leather lined, gold edges; overlapping covers	10.50

SCOFIELD REFERENCE BIBLES:

30	Cloth, square corners, red edges	4.00
180	Cloth, Brevier, Black Face, Large size	5.50
172	Moroccoette, limp, red under gold edges	10.95
173	French Morocco, half circuit,	13.50
492	Moroccoette, limp, cyclopedic concordance	12.00
83x	Morocco, India paper, 3/4-inch thick	16.50
183x	Morocco, Concordance, India paper	18.00
727x	Persian Morocco, same as above	22.50
179x	Natural Grained Morocco, Concordance,	23.00

KING JAMES VERSION; Collins Clear Type

F2401	Black leatheroid, reference, limp style	3.25
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